A Morning Prayer.

The day is breaking and the shadows flee,
But ere I meet the busy world of care,
With grateful heart I fondly turn to thee—
Hear Thou my morning prayer!

Guide Thou my feet whatever way I take,
Lead me alike in shadow or in shine;
For me this day the living manna break,
And clothe with mail divine.

I will not fear although the way be long;
If Thou shalt guide I cannot go astray;
Take Thou my hand, and fill my lips with song,
(And lead me all the way!)

Let all my weakness trust Thy gracious might,
And wait alway to hear Thy tender call,
So shall Thy presence make the darkness light
When evening shadows fall.

—*Prof. B. F. Leggett.*

Personal Judgment.

"udge not according to appearance, but judge righteous judgment." John 7 : 24.

Men have traveled entirely round this earth of ours. They have traveled from the sunny seas, where the frosts of winter never blight the beauty of nature, where one continuous summer lives; to the desolate Arctic regions, where mountains of ice and snow rear their summits high above him, and show him the insignificance of one man, compared to them in magnitude and sublimity. He has visited the dusky Hindoo in his mental and moral darkness; he has conversed with the inhabitants of every clime, and country, the pigmy of Africa and the giant of Patagonia. Yet in all his wonderings man has found himself to be a brother of all the races whom he met; he has found that all men have common wants, and that in all their relations together they are not wholly unlike himself. He has found them suppressing some of the grosser sins by punishing those who committed them; he was present when Caffir was led before the chief of the adjoining tribe, to be tried for depredations committed against his neighbor; he heard the witnesses testify of his guilt, and the sentence pronounced upon him, and lastly the awful scenes of cannibalism after the execution of the erring one. In wending his way homeward, he believed himself to be much nearer the light of civilization and truth, than those who had seen, and so he was; but no matter how much nearer he may have been to that light, he did not find himself perfect. He has found himself finding fault with his fellowmen, and often found himself to be mistaken in his judgment. He has judged according to appearance, and found that it was not righteous judgment. It has always been so, and no doubt shall continue, to be so, until, "we shall know even as we are known." Our Lord and Savior was judged as a man by man. His life and teachings clearly demonstrate the fact, that "he came to seek and to save that which was lost," and not his own glory or honor. When he cast out devils, it was said that he did this by Beelzebub, the prince of devils. When he healed the man of a withered hand, it was said that he was a Sabbath breaker. When he "spake as never man spake," and rebuked men for their hypocrisy, "they went about to kill him."

"Judge not according to appearance" says the Savior in my text. Just after the withered hand had been restored, and the Jews had sought to take him, how the Savior's heart must have bled to see the ingratitude of his people. They to whom he had been especially sent, and among whom he had declared "the words of eternal life," and among whom his power had been made manifest, and for whom his wonderful miracles had been wrought. His motives were wilfully misjudged and he was dogged from the land of Galilee to the summit of Calvary where he yielded his life, a sacrifice for our sins. We are apt to censure the Jews for their blindness and heartlessness, and say with the first Frankish emperor, "if I had been there with my soldiers, I would have opened their eyes, and given them something to remember." It all seems strange to us, that they should not have known better; but we look back and take in the whole situation at a glance, while we look at the present we may find that we, too, persecute those whom it is our duty to uphold. They judged according to appearance, and we are very apt to do the same.

Could we have happened upon Mt. Carmel on the afternoon of that memorable day when the three and a half years drought was broken up, and could we have witnessed there the wholesale slaughter of the priests of Baal, no doubt our hands would have been lifted in horror at the act. We would have judged according to appearance. But when we consider that through the idolatry of the people, the drought with all its attributes was pronounced upon them; and when we consider the great goodness of God toward them, since their exodus from Egypt; and how they had now forsaken and abused Him, we are ready to declare that the votaries of Baal received their just reward. All this was done for the benefit of Israel, but after the unpleasant task had been finished and the long dried up fountains of heaven had been opened and the refreshing rain was moistening the parched soil, Jezebel misjudged the motives of Elijah and declared vengeance upon him. Blindly she thought he had wrought for his own glory and vowed she would be revenged for the loss of her partners in idolatry. What grander sight can be conceived than that which might have been seen there? A whole nation against one man, but with that one man was God, in whose name the execution was performed.

During the early settlements of our country, a man came from England, and took charge of a congregation in Mass., and preached to it regularly. After a time he became dissatisfied with the doctrines of the sect in whose interests he was laboring. He declared from his pulpit, his ideas declaring that the word of God upheld him in his views, but it was of no avail, the people who fled from religious persecutions in the "old world" did not hesitate to persecute those who differed from their belief in the new. They declared him an innovator of the truth and banished Roger Williams from the colony which he had assisted in organizing, and had the Indians been as cruel as their more civilized neighbors, the Baptist church of America could not boast of him as being its founder in the "new world."

Roger Williams has long since departed this life—his body has returned to the dust from whence it came, and the soul waits for the coming of its Lord; the questions which drove him from the arms of his friends, are no longer dangerous to espouse. New issues are before us; new questions claim our attention, which are as knotty as the ones with which he grappled.

Many people jump at conclusions during this age of the world; and when any one dares to offer anything different from their accepted views, the epithets of "fanatic," "crank," "heretic," and "innovator" are hurled at the unfortunate party. Hugh Miller spent his whole life in harmonizing the Bible and the science of Geology; but alas! the jeers, and the taunts of those who should have been his assistants, destroyed the equilibrium of the great mind and he found rest in the cold and silent tomb; but his work was done, and he had attained the mark toward which he was so persistently striving; and scientists who had ignored the existence of a Creator, cast their crowns at the feet of an all-wise God, and declare him to be Lord of all.

As it was one hundred years ago, so is it now. We quarrel among ourselves because each fears that the other seeks an opportunity to get advantage of us. Neighbors quarrel with each other and even children of the same family are not exempt from the curse. Within a county jail in our own state, lie five brothers awaiting a trial which shall undoubtedly find some of them guilty of murder. A family quarrel was the cause of this, and the officer whose duty it was to demand the body of the father under a writ of *habeus corpus*, was borne home a lifeless corpse, as well as his deputy. Proper investigation would have saved all this. Two lives could have been saved, and many are the heartaches which could have been avoided. We rush madly with tongue, weapons, and pen, at those who cross our path. We judge according to appearance and strike rashly; the reaction follows and we are made to repent for our folly.

"But judge righteous judgment" says the Savior in my text. He no doubt felt grieved at the accusations brought against him and in the love which characterized his life, he spake thus unto them. He knew it to be but natural for man to comment upon every speech he heard, or upon every work which he saw performed. Recognizing this fact, he asks them to consider the motives which prompt the words or work, as also the work itself. "For which of these good works would ye stone me" he ask them. Judge righteous judgment. We always look to the Savior for a model, in good things and in doing so we often stop to admire and love his mildness, and magnanimity. After he had labored and did so much for the Jewish capital and man would have prayed God to destroy from the earth the city which had proven itself to be unable to appreciate the presence and teaching of the Savior; witness the depth of his love as he looks over the metropolis from the Mount of Olives and with tearful eyes, exclaims, "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how oft would I have gathered you even as a hen gathereth her brood, but ye would not." After its inhabitants had derided, insulted, and abused him and they had merited his curse, his words are still freighted with love and sorrow for them. May the divine love which characterized his life, be shed abroad in our hearts, for then, and then alone shall the golden rule be our motto and our guide.

Notice him again at the close of a life spent for the good of mankind; witness him during his trial before Pilate and then look at him bearing the instrument of his torture up the rugged steeps of Calvary; not a word escapes him; he is scourged and spit upon, until the summit is reached, when he is stripped and thrown upon the timber and the executioners begin driving the cruel nails through hands and feet. No furtive glance is darted toward them; no curses pronounced upon them, but with a look full of innocence and love, he lifts his eyes heavenward and cries, "Father forgive them; they know not what they do." No doubt his enemies were overawed at hearing such an expression from one whom they were so cruelly treating and well might they be; perhaps they had driven the nails into other hands and their ears had become accustomed to the execrations poured into them and the pleadings for mercy and the shrieks of pain, but never prior to this time had any one asked the Father to forgive them. The beauty sublimity, and charity of "Jesus of Nazareth, king of the Jews," he maintained until the last spark of life had fled and heaven and earth were rent by the cry "It is finished."

"A new commandment give I unto you, that ye shall love one another, as I have loved you." If only a tenth part of that love were within us, there would be but little difficulty among us. I love to think of the kind of love exercised by the disciples during the early periods of the church. No one mistrusted another, but each sold his possessions and lay the result of his bargain at the apostles feet, when the wants of the whole multitude were attended to. Would to God that the church could receive another pentacostal shower of love, for them would the lives of men be bright as a garden and strife and mistrust would soon become strangers to us.

Society has much to do with making us what we are. Aged people tell us that when they were young, people did not see each other so often, but when they did meet they enjoyed each others society; they appreciated each other, and they were not ashamed to have it known. How different today. If you are introduced to society people, they extend the tips of their icy cold fingers for you to grasp, allowing you to do all of the shaking. They bow stiffly and with mouth shaped as if they had just eaten raw parsimmons, will tell you they are happy to meet you, when if actions count for anything, they do not mean a syllable of it. When they do become talkative, it is largely to indulge in flattery. If one must be such a character to enter the so-called "first society," I had much rather be a country boy with a little of the article known as common sense, than to be first in society and have no sense at all. Such actions tend to